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A

LETTER

WHEREIN IS SHEWED,

First, What *Worship* is due to *Images* According to the

Second Council of NICE.

Secondly, That the *Papists* are very *unjust* In charging *SCHISM* on the

Church of ENGLAND.

As also that the *Church of Rome* is most *notoriously* guilty of that *Sin.*

By *S. B.*

Thou shalt not bow down thy self to them nor serve them, for I the Lord thy God am a jealous God, &c. Exod. 20. 5.
Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. 18. 4.

LONDON,
Printed for *William Churchill* Bookseller in *Dorchester.*
MDCLXXX.

BRITISH MUSEUM

TO THE READER.

Reader,

THE following Letter was lately writ for the ſatisfaction of a private perſon, and is now publiſhed for the uſe of thoſe who are in danger rather of being frighted than Argued out of their Religion. I obſerve the Roman Church has a ſort of Hectors abroad, who having raked together all the Aggravations of Schiſm they can, when they endeavour to proſelyte people of ordinary capacities, they fall foul upon them, and with extraordinary Zeal aſſure them, they are in a way that can never bring them to Heaven, their Church is guilty of Damnable Schiſm, and unleſs they return into the boſom of the true Catholick Church (by which they mean their own) there is neither hope nor poſſibility of their Salvation. Many are ſo ignorant and timerous as to ſuffer this courſe to unſettle them. Nay too often it happens, that if they have not ſpeedy recourſe to Men of greater tenderneſs, skill, and honeſty

than thoſe Bigots *be, they are quite loſt. Such is their* Confidence *and* Importunity, *they ſpeedily overcome a* common Modeſty; *when people* waver *and are under ſuch an* indiſpoſition, *they will too eaſily embrace the* Doctrines *of that* Church *under their* diſguiſe. *Thus have you a reaſon of this* publication, *and why it comes forth in ſo* homely *a* dreſs.

The Factors *for that* Church *are very buſy, and when one* Stratagem *fails, they ſuffer not that to diſcourage them, but ſet upon ſome other; nay when their* greater attempts *ſucceed not, they ſtill perſiſt, and ſeem reſolved to imitate, unto the laſt, their* great Patron and Maſter, *of whom the* Proverb *ſaith*, He will play at ſmall game, rather than ſit out. *May their* Conſtancy, Induſtry *and* Zeal *in that* bad Cauſe *make every* ſincere Proteſtant, *every* true Engliſh man *out of love with* lazineſs *and* formality, *yea make every one at leaſt equally* vigorous, diligent *and* earneſt *for the Defence and Propagation of his moſt holy Faith. I do not mean by the uſe of thoſe* Treacherous and Diabolical means *they uſe, but of thoſe only which comport with our* Religion. *This countenances none but what are* Charitable *and* Juſt.

We cannot be too watchful *againſt ſuch* Ene-

mies,

mies, *nor too* diligent *in endeavouring to hinder the ſpreading of their* poiſon *and* infection. *Is it not to be lamented that the* Children of this world ſhould in their generation be wiſer than the Children of Light? *'Tis an Argument of* Cowardiſe *and* unfaithfulneſs *when people are* remiſs *and* careleſs, *whilſt their* Adverſaries *are ſo* laborious *and* active.

The Papiſts are a dangerous people, eſpecially thoſe of the Jeſuitical Faction. *Their Principles and Practices are both inconſiſtent with the* peace *and* welfare *of any* tolerable *and* well-model'd Government *in the world. And therefore though Private Perſons muſt not uſe any* violent *and* furious *Courſes againſt them* (*for that were to be* Papiſts *under a* better profeſſion) *yet thoſe who have the* Execution of Juſtice *committed to them, may, ought, and it is to be hoped will effectually inflict thoſe Puniſhments and Severities on them, their* Unpeaceable, Traiterous *and* Rebellious poſitions *and* practices *deſerve. It ſhall always be one part of my Prayer that people* may lead quiet and peaceable lives in all Godlineſs and honeſty; *And that* Magiſtrates *and* Officers *may* be ſtrong and very couragious, obſerving to do according to all the Law; *And that* they may be able men, ſuch as fear God, men of Truth, hating Covetouſneſs. *This*

Joſ. 1. 7.

Exod. 18. 21.

This ſort of people have already been by their abode amongſt us, that Curſe *to us, which God foretold the Iſraelites, the* Canaanitiſh Idolaters *would be to them, if tolerated amongſt them. They have been* pricks in our eyes, and thorns in our ſides, and have vexed us in the land where-in we live. *And ſhould they now, (after all the warnings we have had, after all the* attempts *they have made againſt us) find* favour, *and be ſuffered to live (and peaceably we ſee they will not live) amongſt us, and enjoy thoſe* priviledges *they have hitherto had, I am perſwaded they will in time effect our* ruine, *by ſuch ways, as none but their* own miſchievous fancies *can* imagine. *There is no reaſon we ſhould expect Peace, quietneſs and ſafety, whilſt we do voluntarily make our ſelves a prey to them, who deſire not any thing more.*

Numb. 33. 55.

Did they uſe none but gentle methods *for the furthering of their* Deteſtable — Religion *(as they call it) ſome milde* chaſtiſements *might be their* puniſhments. *But ſince ſuch courſes do but make them* worſe, more wicked, inſolent, *and* daring, *ſince they have ſo often manifeſted to the world and* ſo lately too, *that they ſtudy all the* Arts *of* Cruelty *and* Murther, *yea do daily invent and practiſe* new ones, *they deſerve according to all the* Rules *of* Equity *and* Juſtice, *of* Reli-

Religion, Conſcience *and* Reaſon *to have the utmoſt ſeverities inflicted on them which can be due to the* moſt Barbarous and inhumane Villains. There is no ſuch thing as *Medicina per verba*: Words and talk will never cure the Diſtempers of a Nation. If in good earneſt we would be rid of this Legion, and ſay as our Lord, to the deaf and dumb ſpirit, *go out, and enter no more*; (what ſhall I ſay? —— in ſhort) *Solomon's* Rod for the back of fools, that grow troubleſome or dangerous (as it may be prepar'd and manag'd) is a very powerful and effectual Exorciſm. *If any think our Religion and Intereſt may be ſecure though this ſort of people be not* utterly extirpated, *notwithſtanding they give us ſuch frequent proof of their* deſigns *and* intentions, *I muſt needs think their* Intellectuals *are* very dark, *or that they are more than half what the Papiſts themſelves be. If I be miſtaken in their* Character, *I ſhall deſire them to pauſe a while on this Apologue. A poor man Travelling thorough a Country Village with a Pike-ſtaff on his ſhoulder, was very furiouſly aſſaulted by a huge Cur. The poor man managing his ſtaff with as much dexterity as he could, happened at laſt to kill the Dog. The owner immediately apprehends him, and bringing him before the Judg, alledged that*

Sermon Preach'd to the Houſe of Peers, *Nov.* 13. 1678. by *William* Arch-Biſhop of *Canterbury*.

Prov. xix. 29.

that he had ſlain his ſervant, which defended his life, houſe, and goods, and therefore demanded ſatisfaction. The Judge inclining more (on ſome bye accounts) to reſpect the Plaintiff, than the juſtice of the Cauſe, reproved the poor Fellow very ſharply, and peremptorily commanded him to make ſatisfaction, or elſe he would commit him to Priſon; The poor man not only thought, but made bold to ſay, that would be a piece of injuſtice, becauſe he killed the Dog in his own defence. Sirrah, ſirrah, ſaid the Judge, you ſhould have turned the other end of your ſtaff, and not the pike, ſo the Dogs life had been ſaved and your own in no danger. True Sir, (ſaid the Fellow) if the Dog would have turned his Tail and bit me with that, and not his Teeth, then we ſhould both have parted quietly.

March 31.
1680.

The ERRATA.

Page 5. *line* 2. *read* and I do acknowledge, *as in a different Character*. *p.* 8. *l.* 11. *r.* were. *p.* 9. *l.* 1. *r.* Acts of that Council. *p.* 10. *l.* 9. *dele* more.

FOR

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TO MY

Honoured Friend

Mrs *M. J.*

Madam,

THE Roman Emiſſaries have been a long time, and ſtill are, mightily concerned to propagate their own Cauſe, and Proſelyte others to their Religion. For obtaining of theſe ends they do commonly uſe more ways than are juſt and good. I will not inſiſt on the cruel, Bloody, and Un-chriſtian practices their Religion doth countenance and approve, and which they have often attempted, though (praiſed be God) hitherto in a great meaſure in vain, in reference to theſe Nations.

They are commonly very unfaithful in relating the Doctrines of their own Church, and extreamly unjuſt in caſting very groundleſs and extravagant Aſperſions on the Proteſtants. And if I be not very much miſtaken, it is no ſmall prejudice to any Cauſe when its Patrons and Propagators are aſhamed to own it in its native colour, or do ſtudy mainly to rail at, and diſparage the contrary. 'Tis no good ſign whilſt men labour to win others to the Church of *Rome*, by repreſenting her Doctrines otherwiſe

than that Church hath determined; and to ſhake peoples conſtancy to their own Communion, by forging moſt malicious Invectives againſt it. Would the Learned Men of that Church deal ingenuouſly, and tell men plainly, and without any Equivocations, what thoſe Doctrines be, wherein they differ from the Proteſtants, and which are peculiar to their Church, laying aſide their hard words and unintelligible diſtinctions, I am perſwaded none would turn Papiſts, who were not either prodigiouſly ſtupid, or elſe deſperately wicked.

Though I do not poſitively determine whence it is, that men of great reading, and of rational and ingenious diſcourſe for the main, do either adhere to that Church, or ſometimes forſake a better Communion to joyn with her; yet ſuch would do well to conſider ſeriouſly, whether Intereſt do not ſway more with them than Religion? Saint *Paul* ſpeaks of ſome who *received not the love of the Truth that they might be ſaved:* And immediately he adds, *For this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a lye:* ſo that this needs not to unſettle you at all.

2 Theſſ. 2. 10, 11.

Be it what it will, that has ſuch a curſed influence on them, I am ſure it is diſingenuous and baſe, as Impious, as Uncharitable, to endeavour to draw others into their own Damnation, by hiding their Errors, and aſſuring them their Church doth teach nothing but what is innocent and good, till they have ſeduced them too far to be retrieved. Thus deal they with thoſe they would Proſelyte, as others do with Boys they would ſteal; tell them of nothing that is dangerous and hurtful till they are ſure of them, though afterwards they condemn them to the worſt kind of drudgery and bondage. Their

Their other Artifice by which they endeavour to create irreconcilable prejudices in mens minds againſt the Proteſtant Religion in general, and the Church of *England* in particular, (I mean that of raiſing and ſuggeſting falſe accuſations againſt them, and charging them moſt unjuſtly with crimes of the deepeſt dye) is as wicked and unchriſtian, and an Artifice they do as frequently make uſe of as the former.

That theſe are ſome of their uſual methods, is evident enough, both by the Books they have writ, and the Diſcourſes they have had with thoſe they have laboured to win over to their Church, and the acknowledgments even of ſome, who have been ſo unhappy, as to yield themſelves up to their perſwaſions.

It may ſuffice at preſent, to mind you of the ſubſtance of that Paper you received from one of the Church of *Rome*; who being of your acquaintance did attempt to ſhake your conſtancy to the Church of *England*, and win you over to that of *Rome*. What he ſaith is very agreeable to what they of that Church have often Printed, and more frequently aſſerted in their private converſe. But if you pleaſe to conſider what I ſhall add to every branch of it, to diſcover how unreaſonable and falſe all his affirmations be, I hope you will be in ſome meaſure ſatisfied, that the Stratagems they of *Rome* do commonly uſe for the gaining of Proſelytes, are very unbecoming the Chriſtian Religion.

He both miſrepreſents the Doctrine of that Church concerning Image-worſhip (the point you inſtanced in which you could not be reconciled unto) and without any plauſible pretence, Magiſterially declares *The Church of* England, *and all other Churches not*

in Communion with that of Rome, *guilty of Schiſm.* From hence he takes occaſion to declaim freely againſt every one who is not of that Church, aſſerting *His Condition more than hazardous, whilſt he continues his ſeparation from her. She being* (as he ſaith) *the only True, Ancient, and Apoſtolick Church in the World.* This is a way proper enough to beguile and deceive Ignorant and uninquiring people, but it will not ſatisfie thoſe who are judicious, and think it not ſafe to alter their Religion, becauſe of other mens Confidencé and Uncharitableneſs.

He tells you, *The Doctrine of that Church is not to be judged of, by what the Scholmen, and ſome private Doctors have taught, but by what ſhe hath publiſhed in her Councils. And that notwithſtanding he doth acknowledge they have Printed ſeveral things unadviſedly concerning Image-worſhip, yet he muſt aſſure you this reflects not on what that Church doth teach; Her Doctrine being very different from their private Opinions.* This indeed appears plauſible at firſt ſight, but on inquiry, I cannot diſcern any reaſon why their ſenſe and Interpretation of the Councils may not be as Authentick as his. I confeſs there may be ſome pretenders to particular Churches, who may publiſh their own private ſentiments; and that it would be highly unjuſt to charge ſuch Tenets as the Doctrines of that Church. But I ſee not the like reaſon to excuſe a Church from thoſe Doctrines which are publiſhed by men in her Communion, when approved and recommended to the world by the higheſt Authority, and in the moſt ſolemn manner appointed by that Church for that end. However I am willing to conſider the Doctrine of that Church in the preſent inſtance, by the

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the meaſure he propoſes, *viz. The Second Council of* Nice, *and do acknowledg the Council of* Trent *doth refer to this Council in this particular.*

After a long Harangue concerning *his great Travels, his diligent and impartial peruſal of the Fathers, Councils, and the Writings of all the Learned and moderate men he could hear of, of what perſwaſion ſoever; yea notwithſtanding his particular obſervance of the practice of that Church in moſt parts of* Europe, *and his converſing with the Members of other Churches:* After a great commendation of himſelf on all theſe and ſome other accounts (by which means no doubt he expected to obtain your belief of what he ſhould afterwards affirm) he tells you *he cannot ſee any thing in that Church touching the Worſhipping of Images, but what is more than innocent, even highly commendable, and exactly agreeing with what the Second Council of* Nice *hath decreed in this point. Which is* (ſaith he) *no more, than that an honorary reſpect and veneration be given to the Images of Chriſt, and his Saints, ſuch as is given to the Books of the Holy Goſpels, to the Sacraments and other Sacred things: The Council having often and expreſly denyed* Latria *to be due to them.*

This brought to my remembrance the *Literato* in *Bocalini*, who preſenting *Apollo* with an Eloquent Oration he had compoſed in praiſe of the preſent Age; and being asked whether he had conſidered the Age he had ſo highly commended, as he ought, and with what Spectacles he had view'd and contemplated it? Anſwered, He had not only view'd the Courts of great and famous Princes, the moſt accurately that he could, but had Travelled over the greateſt

greateſt part of *Europe*, in all which Courts and Countries, he had diligently obſerved the lives of thoſe who command in chief, and their faſhions who obeyed, and that he had obſerved nothing in them, but what was highly to be praiſed. But in paſſing his judgment on all the particulars of the preſent Age, which appeared to him to deſerve praiſe, he not aiding himſelf by any Spectacles, made uſe only of the eyes of his judgment, which he thought were not dim-ſighted. *Apollo* Replyed, That ſurely he had written that his Oration in the dark, for the true ſtate of the preſent Age could not be ſeen unleſs a man did put the pureſt politick Spectacles on his Noſe. And cauſing an excellent pair of Spectacles to be given him, he bid him view the preſent Age through them, which he had no ſooner done, but he ſaw a World full fraught with Cozenage, Tricks, and Plots, where nothing was more ſtudied than how to hurl mens Neighbours into wicked practices, by falſe pretence of ſanctified meanings. The *Literato* was very unwilling to believe what he then ſaw was the Age he had commended in his Oration: But *Apollo* aſſur'd him it was really ſo. Whoever lays aſide partiality, conſiders things ſeriouſly, and reads the Council in a clear light, will diſcern ſomething more in it, than you are told of. Your Friend either read the Council in a different light from that wherein I read it, or elſe he underſtands the words in a different ſence. Which is in the right I willingly ſubmit to any indifferent perſons determination. And will now acquaint you as briefly as I can, with a few particulars I take notice of, in, and relating to that Council.

1. This Council was purely deſigned for the promoting

moting of Image-Worſhip, and more eſpecially in oppoſition to the Council of *Conſtantinople*, which had ſeveral years before been very ſtrict and ſevere againſt it, and the ordinary occaſions of it.

2. They were ſo reſolved for this ſort of Worſhip, they could even ſanctifie any thing, however evil and irregular it either was in it ſelf, or appeared ſo to them, if it were likely to aſſiſt and further them in this buſineſs. For Example. *Taraſius* being a *Laick*, was advanced to the Patriarchſhip of *Conſtantinople*; which did greatly diſguſt *Hadrian* then Pope at *Rome*, when he firſt heard of it. But his being for Image-Worſhip made amends for every thing, rendred him well qualified for the Place and Office, yea obtained his Holineſſes approbation: Though he eſteemed him before, an illiterate and unworthy perſon, one that could not be admitted to that Office without violence to all the Eccleſiaſtical Canons; yet when he underſtands he would be firm and zealous for Image-Worſhip, he conſents he ſhould be Patriarch, yea afterwards calls him the moſt Bleſſed and Univerſal Patriarch. This was one of their Infallible Sirs.

3. This Council or Synod was firſt called at *Conſtantinople*, but becauſe the *Conſtantinopolitans* were ſo very much againſt what was now principally intended. (*viz.* the introduction of Image-Worſhip, and the eſtabliſhing it by a Law) that it could not ſucceed there, it was Celebrated at *Nice* in *Bithynia*, a place they thought more convenient for this work, and where they might carry it on with leſs oppoſition. Now ſuppoſing this Worſhipping of Images were neither Idolatrous, nor Superſtitious, let all the world judge, whether 350 Biſhops were

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not well imployed, when they Aſſembled, and laid their heads together ſo ſolemnly, about ſuch an idle, trifling concern as this is at beſt? For granting it could be made manifeſt that there is no hurt nor danger in this Worſhip (which I am perſwaded can never be) yet I am ſure they cannot prove it either neceſſary or uſeful.

4. Being met together they uſe a great many Formalities, and would fain perſwade the world they have a great deal to ſay for themſelves, and the Worſhip they now come to eſtabliſh, and impoſe upon the Church. But for my part I can diſcern very little more than a multitude of fooliſh and ill framed ſtories, very impertinent Citations, and moſt of them out of Authours univerſally acknowledged ſpurious, and moſt illiterate, and odd kind of Interpretations of Scripture, and ſome of the wildeſt Anſwers that ever any pretenders to Learning framed to Objections. *Audeo dicere* (ſaith the Learned *Crakanthorpe*) *ſi ea primùm quæ parerga ſunt, & ad id quod volunt probandum aliena; tum impoſturæ ac mendacia detrahantur, vix viginti ſententiolas ex tam grandi Actorum iſtius Synodi volumine, reliquas fore. I dare ſay if you take away the plain impertinences, and groſs lies out of this Council, there will not remain above twenty Sentences in the whole Volume.* Very agreeable unto this, is that Cenſure of the Council of *Frankford* which he immediately annexes to his own. *Penè omnia in eis ſomniorum imaginationibus, & fantaſticis quibuſdam obumbrationibus ſimilia ſunt, & penè nihil eſt ibi, quod non ſomnii vanitatem, aut alterius cujuſdam deliramenti hebetudinem redoleat, cunctaq; interiori palato deguſtata, inſipidum inſulſumque ſaporem*

Defen. Eccleſ. Anglic. contra Archiepiſ. Spalat. p. 465.

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porem referunt. There is ſcarce any thing in the Council, but idle Dreams, and fooliſh dotages, and what muſt needs offend any conſidering perſon. This is that Council, your Friend and another of that Gang, calls *The moſt Auguſt and Venerable Tribunal upon Earth.*

5. This Council decrees Veneration to be due to Images, and Anathematizes all thoſe who queſtion or ſuſpect it, yea who profeſs this Veneration, but do forbear to diſcover it by external Worſhip.

6. To juſtifie it ſelf, it declares this Veneration is not due, becauſe of the matter of which the Images are made, but becauſe of the perſons they are deſigned to repreſent.

7. Now there being a great difference betwixt the perſons whoſe Images are made uſe of, in that Church, there muſt likewiſe be a difference in the Worſhip and Veneration to be paid them. For an equal Veneration cannot be due to every Image, whilſt the perſon repreſented by one, and for whoſe ſake the Veneration becomes due, differs much in point of excellency, from the perſon repreſented by another Image. And to prevent our Errour here, the Council lays down a Rule for the proportioning our Worſhip to every Image: Which is, *To give the ſame Worſhip to the Image which belongs unto the Antitype.* As the Relation the Image has to what it repreſents, is the reaſon why Veneration is decreed due unto it; ſo this Veneration is to be defined by the excellency of what is repreſented: the Council aſſigning this reaſon for it, *becauſe the Worſhip goes unto the Antitype.*

8. Theſe general Rules being laid down, the Council thought fit to omit inſtancing, in the Images of

God, or of the Trinity; though it is far enough from prohibiting ſuch Images; yea that of *Trent* doth ſuppoſe them. And therefore moſt of its determinations refer to the Images of Saints. Indeed, here, it pretends to require only an honorary Veneration. But what it names thus, with the Worſhip annexed by It, and the Council of *Trent*, *viz.* Kneeling, Bowing, Proſtration, lighting of Candles, and burning of Incenſe, *&c.* is more more than can be rationally ſuppoſed due to the Saints themſelves. And as this is not all, that Church doth decree due to Saints, ſo neither is it juſt to imagine this Council did deſign no more, unto their Images. For ſince the ſame Worſhip is due to one, as to the other, what Worſhip ſoever that Church did decree due to Saints, this Council muſt be ſuppoſed to decree due to their Images. And if we conſider what that Church did teach concerning Invocation of Saints, and performing to them other parts of Worſhip, which were anciently comprehended in the word *Latria*, the ſame being according to this Council, to be given to their Images; we have not only juſt reaſon to charge them with giving them more than is their due, but with flat Idolatry. However let them call this Worſhip by what name they pleaſe, that ſignifies not one ruſh, nor will it in the leaſt alter the nature of the Worſhip, or abate the fault. And God having appropriated unto himſelf all Religious Adoration and Worſhip, *Exod.* 20. 5. *Revel.* 19. 10. it is abominable Idolatry to give any of it, by what name ſoever it be diſtinguiſhed, to any Creature. Indeed they are apt when preſſed with this, to fall foul on the Church of *England*, and charge the ſame fault on Her. But they will be weary of this, if they pleaſe

to

to consider the difference there is, betwixt making any thing the object of Religious Worship, and using any thing as an occasion to excite us, to the paying of Religious Worship unto God; and how much the imposing of a thing differs, from the bare recommending of it.

I do not find that the Church of *Rome* doth allow any sort of Worship to be due only unto God, unless it be the offering of Sacrifices. And according to her notions, she appears defective even in this particular, so that it is only in words she appropriateth this unto him. For albeit, many understanding Learned men have deliberately enough declared the Mass to be no proper Sacrifice; yet she asserts the contrary, and seems to go too far in applying this unto Saints. For she appointeth Masses to be Celebrated in Honour and Remembrance of the Saints. And though the Council of *Trent* is pleased to distinguish betwixt the doing this in remembrance of them, and offering it unto them; yet I am sure our Blessed Saviour did not institute his Supper, in remembrance of any but himself alone, *Luk.* 22. 19.

According to the rule before mentioned, they may and ought to perform any act of Worship to the Images of Saints, which they may to the Saints themselves. And whether all this do amount but to an Honorary Veneration, I submit to any sober judgment. However, the same Worship must be due to the Images of God, and of the Trinity, as is due (according to their own rule) to the Antitypes, unless they can produce some good reason, why we must be more unjust to these, than to the other: For they have not yet decreed the use of such Images unlawful.

9 'Tis true, the Council doth deny *Latria* to be due to Images. But if you take this word in its ancient and proper ſignification, and as comprehending whatſoever was a part of Divine Worſhip, then it denies that to be due, which at the ſame time it decrees due. No doubt they had more reaſon for the one than for the other. Indeed they do herein contradict themſelves: But it is their own fault, they cannot ſpeak properly on this occaſion. When men will advance and defend any Idolatrous Worſhip, and yet pretend they deſign no ſuch thing as Idolatry, it ceaſeth to be a wonder if they are infatuated, and do ſpeak contradictions.

But ſuppoſing what they decree due to the Images of Saints were not truly *Latria*, (which they can never prove, till they have razed the Second Commandment out of mens memories as well as out of their own writings) yet this denial can only relate to thoſe Images whoſe Antitypes cannot claim it; for it muſt be due to the other, unleſs the Council may be acknowledged very inconſiſtent with it ſelf. For this cauſe it is, the Papiſts have coined a diſtinction, which they commonly make uſe of, when nothing elſe will ſave their credit, *viz.* Abſolute and Relative *Latria*.

That this was really the deſign of the Council, may appear by ſeveral expreſſions in the Council, affirming *that by the worſhip of Images, we are carried undividedly unto the indiviſible Deity.* And by the wild and extravagant Anſwers they make to thoſe Objections, the *Conſtantinopolitan* Fathers had laid in their way. And by the practice of that Church ſince. For I hope your Friend will not reject the Pontifical, Rituals, and other Authentick Offices

Offices of that Church, as not agreeing with this Council, though he deal ſo ſeverely with the *Tenets of particular Schoolmen and Doctors.* And in theſe *Latria* is as well declared due, as given, unto the Croſs.

10. The Council doth expreſly decree not only that we muſt pay Images an Honorary Worſhip, but that we muſt uſe them to bring the perſons repreſented to our minds, and to lead us to their originals, and to make us partakers of Sanctification. Which laſt is an expreſſion, that will not ſound very well, unleſs ſome favourable interpretation be found out for it.

11. I cannot find that by *Latria* they underſtand any thing elſe, than the Worſhipping ſomething with a belief and perſwaſion that it is God. With this pretence, the Papiſts have of late endeavoured to vindicate themſelves from the charge of Idolatry. And Mr. *Thorndike* having, I ſuppoſe, little elſe to ſay for them, has on the ſame account, acquitted them from this crime in his *Juſt Weights and Meaſures.* But if this were enough to excuſe men from Idolatry, I think moſt, if not all who are charged with it in Scripture, or by the Ancient Fathers, were as little guilty of it as the Papiſts be. That of *Julian* is a known inſtance, who notwithſtanding he acknowledged, and profeſſed one God, and Worſhipped the God of *Abraham*, *Iſaac*, and *Jacob*, was yet condemned for a notorious Idolater by the Chriſtian Church.

Who ever will impartially conſider all this, will ſcarce find a ſufficient reaſon to excuſe that Church from Idolatry. And therefore I think I may juſtly conclude, all your Friend doth ſuperſtruct on the account.

count and commendation he hath given you of his Church in this particular, doth of its own accord fall to the ground. And if it be duly considered, will be an unanswerable Argument to hinder your yielding up your self to that Church, to whose Communion he would perswade you.

He tells you (again) *this is all their Church doth either Teach or Practise.* (Concerning their Doctrine I refer you to what I have already writ. Concerning their Practice, I will only desire you to read three or four Pages in the Bishop of *Hereford*'s Letter concerning Popish Idolatry, and the last Chapter in Dr. *Brevint*'s Book named *Saul* and *Samuel* at *Endor*, who were both eye-witnesses) *That this is it the Protestants have made such a noise about, and falsely called Idolatry. That hence it plainly appears they are errant Schismaticks, it being impossible they should make good the charge of Idolatry against that Church, and consequently justifie their separation from it. Though he appears warm in prosecuting the Protestants, and charging Schism close on the Church of* England *for separating from her Mother the Church of* Rome; *yet he writes no more than what* (he saith) *the Learnedest of our own Communion have been necessitated from the evidence and merit of the Cause publickly to acknowledge. And that he at present writes after Mr.* Thorndikes *Copy, who was of great and deserved fame in this Church.* Having magnified Mr. *Thorndikes* judgment in this of Schism, and told you how dangerous it is to adhere to a *Schismatical Communion*, *he entreats you to consider your Soul is concerned, and for its sake to return to the Church of* Rome, *in whose Communion alone your Salvation can be secured.*

From p. 20. to 25.

Just Weights and Measures.

This

This I take to be the ſubſtance of the latter part of his paper: Wherein I diſcern not any thing, but an high vaunt, an unskilful application of general terms, and a miſunderſtanding of particular Authors.

Before I do particularly reflect on what he aſſerts, I will deſire you to take notice of theſe things.

1. That all Churches are originally Equal, and Independent.

2. That Idolatry is not the only thing that can juſtifie a ſeparation from any Church.

3. That Mr. *Thorndike* doth ſuppoſe the Reformation of this Church to be grounded on ſomething diſtinct from the charge of Idolatry on the Church of *Rome*.

4. That though particular Churches ought to be united, yet there is no need of acknowledging a ſuperiority, and governing power in one over all the reſt, on which the others muſt depend, and to which they muſt yield obedience. There is no mention, or ſuppoſal of ſuch an union in Scripture; there is not any footſteps of it in any of the firſt times of Chriſtianity. A profeſſion of the ſame Faith and mutual love, and a readineſs to admoniſh, adviſe, and help one another as occaſion ſhall require, and an Adminiſtration of the ſame Ordinances in particular Churches, taking the Scripture for their rule and meaſure in theſe things, is as much as is neceſſary to the unity of the viſible Church, as made up of particular Churches. Indeed if all Churches did agree that nothing elſe ſhould be required, in order to any ones being admitted to Divine Ordinances, but a profeſſion of the true Faith, and Univerſal Charity, and the leading of an Innocent and unblameable Converſation; the Members of ſeveral Churches might as occaſion

nion offered, more freely Communicate with one another, and this might conduce much towards the effecting a nearer and more firm Union amongst Churches, as well as be a means to bring in all the Christian Subjects under any Government, to be of one and the same Communion. But as this, notwithstanding it might be useful, is not absolutely necessary to the Unity of the Church, so much less can it be absolutely necessary, that all Churches should devest themselves of that Authority they are originally endowed with, and subject themselves to some one, in order to the securing of this Unity. For this is a project not only useless, but which being complied with, would prove exceeding hurtful and injurious. That *the exercise of such an Authority is unpracticable without much iniquity, and great inconvenience, in prejudice to the rights of Christian States and people, to the interests of Religion and Piety, to the peace and welfare of mankind*, is largely and very plainly demonstrated by the most Learned Dr. *Barrow* in his Treatise of the Popes Supremacy. I think this one Consideration may satisfie any peaceable and conscientious person, of what perillous consequence the admitting such a project for Church Union would be. *viz. That whereas Christendom is split into many parcels, subject to divers Civil Sovereignties, it is expedient that correspondently there should be distinct Ecclesiastical Governments independent of each other, which may comply with the respective Civil Authorities in promoting the good and peace both of Church and State*; especially if it be further taken notice of, that nothing hath raised more fierce Dissensions, or so many bloody Wars in Christendom, as mens endeavouring

P. 192. to 220.

Id. p. 217.

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ing to ſupport this project of Church-union has.

5. You need not trouble your ſelf becauſe of the great ſtir the men of that Church make about Schiſm. For as they uſually manage that charge againſt the Proteſtants, it is but (as the Learned *Hales* terms it) a Theological Scare-Crow. They commonly appear ignorant of the thing, whilſt they ſo frequently uſe the word. And when they reckon up the great priviledges people are made partakers of, by keeping in the Unity of the Church, and the diſmal aggravations which accompany their ſeparation from it, they mention not any particulars, but what are peculiar to the Unity, either of the Inviſible Church, or of the Univerſal Church viſible, which they very illiterately, and with as much diſingenuity as confidence, apply to peoples being in ſubjection, or refuſing ſubjection, to the Church of *Rome*; whereas this is at beſt but a particular Church, and one that is more abundantly notorious than any other Church (I know of) for ſeparating from the Unity of the Church under both of the forementioned conſiderations.

Theſe things do ſufficiently manifeſt how weak his Aſſertions are, and how little he conſidered what Mr. *Thorndikes* judgment was, touching the Reformation of this Church. But I will now reply particularly to the ſeveral things he pretends, that you may diſtinctly perceive his miſtake in every one of them; and how juſtly Schiſm may be charged on that Church, whoſe members are ſo ready to lay it unto others.

From what I have before obſerved concerning the Second Council of *Nice*, I think it doth plainly appear, their Image Worſhip is nothing leſs than Ido-

latry. But suppose they could clear themselves from Idolatry in this point, yet Idolatry is not only charged on, but proved against that Church on other accounts; as you may see at large in the most Learned and Elaborate writings of Dr. *Stillingfleet*, Dr. *Whitby*, Dr. *Henry More*, and the Bishop of *Hereford*. Now this charge remaining good in any particular sufficeth to do their work for them, and justifie a separation. Nay were that Church free from Idolatry in every instance, yet she may be guilty in such a manner another way, that to refuse Communion with her, cannot properly and truly be named Schism. Yea I further add, that what Church soever doth impose any Doctrine as an Article of Faith, which is not recommended to us in the Scriptures, or doth make any thing which is unlawful, a term of Communion with her, is so abominably corrupted, that none may lawfully joyn in Communion with her, but have a good and sufficient warrant to separate. This holds good in reference to the particular members of such a Church, much more in reference to other Churches, which cannot be any further concerned with that particular Church, than they are obliged in duty and Charity to advise, and endeavour her recovery: Unless they have ignorantly and unhappily subjected themselves unto her, and involved themselves in the same guilt. If they have done thus, they stand obliged to continue in that state of subjection no longer than till their eyes be open, and they have power and opportunity to cast away that yoke, their own ignorance, and the others impious and Tyrannical Ambition brought upon them. Every Church has power to reform her self, if she be corrupted in any point, and ought to do so, and

leave

leave those which are ſtubborn and obſtinate, to be branded with the marks of their own wickedneſs and impurity.

I am ſure the Church of *Rome* is notoriouſly faulty. Neither your Friend nor any other member of that Church, can prove any one of thoſe Doctrines wherein the Church of *Rome* doth differ from the Church of *England*, to have been taught or impoſed as an Article of Faith, by the whole Chriſtian Church, in any of the firſt five hundred years after our Bleſſed Saviours Aſcent into Heaven; no nor in any Age ſince.

I acknowledg the *Roman* Church doth profeſs all thoſe Articles of Faith, the Chriſtian Religion doth teach; but ſhe adheres not to theſe only. She undertakes to add more Doctrines, as Articles of Faith, than true Chriſtianity or the Ancient Defenders of it, ever taught or approved. And to make more Articles of Faith than God has appointed, doth as much derogate from his Authority, as to refuſe to admit any which he has inſtituted as ſuch. Now when that Church did thus impoſe any new Articles, or made any unlawful thing, a term of Communion, ſhe ſeparated from the true Chriſtian Church, which did neither impoſe, nor admit any ſuch Articles or Things. And therefore though I acknowledge the Church of *Rome* was anciently a very pure holy Chriſtian Church, though not the only one that was ſo in the World; yet I know not any reaſon, why I ſhould believe ſhe muſt neceſſarily continue ſo, in all times and Ages; eſpecially whilſt I ſee ſhe has actually plaid the Whore, and loſt her Integrity. Let her Children and Favorites ſay what they pleaſe concerning her Purity and Infallibility,

Deut. 4. 2. and 12.32. Rev. 22. 18, 19. Mat. 15. 9.

I will no more believe them againſt evidence, than I would have believed that Impudent Slut, who told the Juſtice it was impoſſible ſhe ſhould have a Baſtard, though the Brat was then in preſence.

In the firſt and beſt times of Chriſtianity the Church of *Rome* profeſſed all thoſe Articles of Faith the Church of *England* now doth, and none elſe, ſhe now profeſseth theſe, and a great many more, which were never thought of in the pureſt times of Chriſtianity, nor have any Foundation but her own proud, obſtinate and blinded will. So that the Church of *Rome* is juſt as unlike what ſhe formerly was, as ſhe is unlike what the Church of *England* now is. There is the ſame difference betwixt what ſhe now is, and what ſhe formerly was, as betwixt a Woman whilſt ſhe continues honeſt and firm to her Husband, and when ſhe proſtitutes her ſelf to other mens Luſts. If any time can be aſſigned when thoſe Doctrines and Practices which are purely Popiſh, and are now impoſed as terms of Communion with the Church of *Rome*, were not received by the Chriſtian Church in general, nor by the Church of *Rome* in particular (as I am ſure there may, and do think it ſufficient to name at preſent the firſt 300. years after Chriſt; during which time that Church would have abhorred the very naming of ſuch things as are ſince made equal to any Divine Inſtitutions) then there was a Church, yea at *Rome*, from whoſe Unity the Church of *Rome* as now modelled did ſeparate. When ſhe firſt impoſed thoſe Doctrines and unlawful practices, ſhe began her Separation.

We are ſo far from being Schiſmaticks, we do not ſeparate from her in any thing, wherein ſhe is either a Church, or Chriſtian. We receive all thoſe Articles of

of Faith the Church of *Rome* did when purely Chriſtian, and none but thoſe. And conſequently we remain the ſame Church, from which the Church of *Rome* did ſeparate by her New, Irrational, and Idolatrous Impoſitions. That which is now called the Proteſtant Religion, and as maintained in the Church of *England*, is the true Ancient, Catholick, and Apoſtolick Religion. The *Romiſh* Religion is a new upſtart thing in compariſon with it. Not any one of her Doctrines was owned by the Chriſtian Church in any of the five firſt Centuries after Chriſt and his Apoſtles. Not any one, is truly uſeful for the promoting of true Chriſtianity, or commendable on any Religious account. Not any one of them, that is of more than an Humane Original.

Nay ſo far is this charge of Schiſm againſt this Church from being true, they cannot poſſibly make it ſenſe, till they do demonſtrate the Popes Supremacy over the Catholick Church diffuſive. Which I believe all the Learned and conſidering men amongſt them do deſpair of; at leaſt will, when they peruſe that Accurate and moſt Learned Treatiſe of Dr. *Barrows* on this Subject. Wherein he has demonſtrated how Groundleſs, Unreaſonable, Abſurd, and Fooliſh this claim is, to the eternal ſhame of all that ſhall pretend it any longer.

Thoſe who are Papiſts and live in this Kingdom are undoubtedly chargeable with Schiſm, it being lawful for ſuch to Communicate with us in the ſame Publick Offices, and they actually doing ſo, till prohibited by *Pius* V. who had as little right to exerciſe any Authority over any of the Subjects of this Kingdom, as any other man has to govern the whole world.

Where-

Whereas your Friend calleth *the Church of* Rome *the Mother of this of* England, he might have done well to have annexed his proof of it, or reaſon why he ſaid it. For my part I could never yet ſee any Argument produced, which did prove her more than a ſtep-Mother. As ſuch ſhe uſed us a great while: But at laſt (God be praiſed) we arrived to ſuch years of diſcretion, as to underſtand our own Freedom and Liberty. We juſtly caſt off her Yoke, and eaſed our ſelves of her wicked and ungodly Tyranny.

Mr. *Thorndike* was a man of great Learning and note: And does ſay, *That they who ſeparate from the Church of* Rome *as Idolaters, are thereby Schiſmaticks before God.* But his ſaying ſo, does not prove it. Nor doth he charge the Church of *England* with Schiſm herein, which was that your Friend pretended. Though Mr. *Thorndike* doth endeavour in that Book, to excuſe the Church of *Rome* from Idolatry; yet he ſeems to have altered his judgment before he died. *And here it were well if thoſe who ſo often alledge Mr.* Thorndikes *Judgment in favour of their Cauſe, would weigh the words of a Letter of his, ſaid to be written about a year before he died. To pray to the Saints* (ſaith he) *for thoſe things which only God can give, as all Papiſts do, is in the proper ſenſe of the words, Idolatry. If they ſay, their meaning is by a figure only, to deſire them to procure their requeſts of God; how dare any Chriſtian truſt his Soul with that Church, which teacheth that, which muſt needs be Idolatry in all that underſtand not that figure?* What his matureſt judgment was in this point, you may ſee more largely in the *Conferences in Anſwer to* T. G's *Dialogue.*

Juſt Weights and Meaſures.

Dr. *Tenison* of Idolatry.

If

If your Friend muſt needs write after Mr. *Thorndikes* Copy, he ſhould firſt have taken care to have underſtood Mr. *Thorndikes* meaning: And it would have been more prudent to have pitched on ſome other ſubject, and not have choſen the weakeſt part of his Book. But ſome men are ſo unfortunate, as to admire and imitate others of note, only in their imperfections: like *Ariſtotles* Scholar, who hearing his Maſter ſtammer in his diſcourſe, thought that was the only inſtance wherein he was to imitate him.

Suppoſe now there were not any apparent hurt in the Worſhip of Images, nor in any thing elſe wherein the Church of *Rome* is ſingular from the Church of *England* and all Proteſtant Churches; yet what is there of real excellency, worth, or uſefulneſs in any or all the particulars peculiar to that Church, that can juſtifie any ones leaving the Communion of the Church of *England* to joyn with her? Eſpecially ſeeing this of *England* neither has at preſent, nor had originally any dependance on her: They cannot prove this of *England* to be no true Church, how ever confidently they talk at ſome times. This has all the Eſſentials and Integrals too, of a Chriſtian Church. The Church of *Rome* has not any means inſtituted by Chriſt, or his Apoſtles, for the furthering of mens Salvation, but what we have. Nay there are many things in that Church, which are if not inconſiſtent with *the truth of Grace*, yet greatly prejudicial *to its growth*. And therefore conſidering your Soul is concerned, I hope there can be no danger of your forſaking a ſafe Communion, to joyn with a Church, which muſt certainly and at beſt make your condition very hazardous. How dan-

dangerous it is trusting your Soul in that Communion, because we generally grant a possibility of Salvation to some in that Church, and how unjust, as well as uncharitable they be, in denying it to people in our Churches, you may learn from the Reverend Dr. *Tillotson* in his Excellent Sermon on 1 *Cor.* 3. 15. A Sermon which were it but often enough read, and duly considered, would hinder any Protestant from resigning up to the Church of *Rome*, and prevail with any Papist, who has any thing of Conscience, to relinquish Popery.

If you take care to adhere constantly to the Faith which was once delivered to the Saints, and to live Godly, Righteously, and soberly in this present world, and to depend entirely on the Merits of the Blessed Jesus, and to wait on God Conscientiously in his publick Ordinances, in any Church where the Providence of God shall place you, nothing being there made a term of Communion, which is not plainly (by which I mean in express words, or by immediate and direct consequence) forbid in the Holy Scriptures, you do as much to secure your Salvation, as is necessary, in the judgment of

Your

Most Humble and

Obedient Servant,

S. B.